Numb. 105.

The British Apollo,

OR,

Curious Amuſements for the INGENIOUS.

To which are added the moſt

Material Occurrences Foreign and Domeſtick.

Perform'd by a Society of GENTLEMEN.

From Wedneſday February 9th. to Friday February 11th. 1708.

ON Monday next our ſecond Quarterly Book will be publiſh'd, being a Collection of more curious Matters than any we have yet ſet forth.

Q. *If I am a Founder by Trade, and take an Apprentice, his Indenture obliges me to teach him the Myſtery of my Trade. Now, Gentlemen, ſuppoſe I ſpend a great deal of Money in the inventing any thing New, in my Trade, am I in Juſtice and Duty bound to communicate the Invention to my Servant, ſince when I took him, I only promiſ'd to make him a Maſter of his Buſineſs; which I can do, without communicating this to him, ſince no Man of the Buſineſs can teach him more than I have taught him, without my teaching him this, ſince, if he ſhows it one, and another to another, that which I might have got by, by being common, becomes uſeleſs to me.*

A. As Indentures ſpecify, that a Maſter muſt teach his Apprentice the Myſtery of his Trade, ſo the word *Myſtery*, ſignifies no more than what other Maſters are generally acquainted with. And therefore no Indentures, as uſually drawn up, can lay a Maſter under an obligation of making to his Apprentice any further diſcovery. But maugre this, it may be ſtill objected, that if a Maſter be Ingenious at his Buſineſs, this may be the reaſon, why the Parents choſe to put out their Child, rather to Him, than to Another, in expectation, that he wou'd teach him to be more Expert and Skillful in his Trade. And therefore the Maſter, by a Concealment of a Secret, does conſequently Offend, not againſt any Expreſs Bargain, or the Open Tenor of the Indentures, but againſt a Tacit kind of Agreement Covertly Implied. And for any one to offend againſt even a Tacit or Implied agreement, this is ſuch an Inſtance of Inſincerity, as the Refin'd, the Sublimated precepts of the Goſpel will no ways juſtify. But in anſwer to this objection we wou'd obſerve, that ſuch Expectations of the Parents from the Maſter can in Equity reach no further than the Common reſults, the General iſſues of his extraordinary Capacity and Skillfulneſs in his Occupation. For otherwiſe what Encouragement can Maſters have to be at the Expence both of Uncommon Charge and Uncommon Induſtry in ſome Singular Improvements, if their Apprentices, as ſoon as from under their Tuition, muſt be Copartners in the Profits. It is abundantly ſufficient, that They, who are Capable of making ſuch Singular Improvments, are alſo generally Capable of inſtructing their Apprentices better than Common Maſters in all the other particulars of their Trade. But to Prevent Contentions and Unreaſonable Expectations, ſuch Maſters wou'd act Wiſely and Diſcreetly, ſhou'd they Expreſly Mention ſuch Equitable Exceptions.

Q. *In* 2 *Tim.* 4. 14. *we read* Alexander the Copper ſmith did me much evil. *Query, who was that Alexander, and what harm had he done St.* Paul? *it follows*, the Lord reward him according to his works: *Now is this Imprecation of the Apoſtle conſiſtent with our Saviour's golden rule of* Bleſſing them, that Curſe us, and Praying for them, that Deſpitefully uſe us, and Perſecute us.

A. There is no other Certainty concerning this *Alexander* mention'd by the Apoſtle, than that he was, by Occupation, a Copper-ſmith, by Inclination an Enemy to St. *Paul*. If he were the ſame (as it is Probable he was) with that *Alexander* branded with *Hymenæus* in 1 *Tit.* 1. 20. it follows, that he was once a Member of the Church Catholick, but afterwards Excommunicated by this Apoſtle. For of thoſe two it is expreſly ſaid, *whom I have deliver'd to Satan*; a Periphraſis for, whom I have Excommunicated. And if this be the Perſon, from St. *Paul*'s joyning him with *Hymenæus* we may not improbably conclude that they were both Chargeable with the ſame Crime. And in 2 *Tim.* 2. 18. we thus read concerning *Hymenæus* and *Philetus, who concerning the truth have err'd, ſaying, that the Reſurrection is paſt already, and overthrow the faith of ſome.* Whence it follows, that St. *Paul* therefore look'd upon *Alexander* as his Adverſary, as one, that had done him much evil, becauſe a Broacher of Hereſy; a Teacher of Falſe Doctrine; a Denyer of that Fundamental Article, the Reſurrection of the Dead; a Deluder of the Weak and Ignorant; an Enemy to the *Form of Sound Words*; and an Oppoſer of himſelf in that Noble Work, which he undertook upon no other Principle than the Glory of God, the Honour of his Saviour, the Benefit of his Fellow-Creatures, the Salvation of their Immortal Souls. And therefore ſuppoſing, that that Expreſſion, *the Lord reward him according to his works*, were intended as an Imprecation, it muſt be yet allow'd, that This at leaſt very much

abates the Severity, the Harſhneſs of it, ſince he means it, not as a Perſonal Revenge, but out of a ſervent Zeal for the Progreſs of ſuch a Faith, as is Pure and Undefil'd, and therefore does as much as ſay in that Expreſſion of the Pſalmiſt, *Lord, Revenge thou thine own cauſe.*

But what, tho' the Injury, St. *Paul* receiv'd, be entirely Perſonal, ſince the Ancient Fathers Unanimouſly agree, and that very rationally too, that the paſſage before us is not a Curſe, but a Prediction; is not an Imprecation, but a Propheſy, that *the Lord SHOU'D reward him according to his works.* And it is agreeable to the Prophetical Stile to uſe the Preſent Optative for the Future Indicative. And, it is very obſervable, that the Royal Manuſcript reads it, not ἀποδῶη, but ἀποδώσει; not, *the Lord reward him,* but the Lord *Shall* or *Will* reward him, &c. Here therefore the Apoſtle no ways Derogates in his practice from that engaging, that alluring Character, he elſewhere gives us of Himſelf and Others his Brethren in the Faith, *being Revil'd, we Bleſs; being Perſecuted, we ſuffer it; being Defam'd, we Intreat.* Who then ſhall lay any thing of Malice, any thing of Revenge to the Charge of Him, who cou'd Bleſs his Revilers, Intreat his Defamers, and Meekly ſuffer the Severities of Perſecution.

Q. *I Deſire to know the Meaning of the Grumbling of the Guts, which ſome Perſons have almoſt Continually, and yet Feel no pain.*

A. This Noiſe in the Inteſtines proceeds from a Collection of Wind therein, through Faſting and Emptineſs; which gradually ſeeking a Paſſage, and meeting with little or no Obſtruction, is at length diſcharged without pain.

Q. *Gentlemen, Pray don't fail ſending your ſpeedy Anſwer to this following Queſtion, there being a Wager depending on your Sentiments,* viz. *Suppoſe a Stone was drop'd down from a Steeple, or any high Precipice, whether it falls faſter, when it comes nearer the Bottom, than when 'twas firſt drop'd.*

A. As the Earth is the Center of Gravitation to all things within the region of this Atmoſphere, ſo all Sublunary Bodies Gravitate more or leſs in Proportion to their Vicinity To, or Diſtance From the Earth. Whence it naturally follows, that the motion of a Stone dropt from a Steeple is continually accelerated, as it draws nearer to the ground.

Q. *Where is* Camphire *found, and if I, that am too much addicted to the Pleaſures of* Venus, *ſhould take a little of it, whether or no, it wou'd not be prejudicial to my Health. Your Advice will Oblige your Humble Subſcriber,* Anonimus.

A. Camphire is brought to us from *China, Japan, Java, Borneo,* and other parts of the *Weſt-Indies,* being the Gum or Roſin of a Tall Tree, not unlike a Wallnut-Tree. And tho' *Rhaſis, Zacutus Luſitanus,* and ſome other Authors of Note, Hold it to be an Extinguiſher of Luſt; yet, ſince it is agreed on by the Generality of Writers, that Hemp is an Eminent Specifick in this Caſe, Nothing ſeems to Suit with your Conſtitution ſo well as a *Bridewell* Adminiſtration.

Q. *Gentlemen, I have a long while deſired to know the* Original *of this* Proverb, *viz.* Like Hunt's Dog, neither go to Church nor ſtay at Home, *and could think of none fitter to reſolve this Queſtion than the* BRITISH APOLLO. *Your ſpeedy Anſwer (ſince I am going into the* Country) *will very much Oblige Yours, &c.*

A. One HUNT, a *Labouring Man,* at a *ſmall Town* in *Shropſhire,* kept a *Maſtiff,* who was very fond of following his *Maſter* up and down. *Now* HUNT was a *Religious Man,* and every Sunday in the afternoon went to *Church* with *all his Family,* and lock'd his *Maſtiff* in the Houſe till he came back again.

The *Dog,* it ſeems, unwilling to be left alone, complain'd in *melancholy Notes,* of ſuch a diſmal ſound, That all the *Village* was diſturb'd by his *inceſſant Howlings;* This made HUNT reſolve to take his *Dog* to *Church next Sunday.*

The *Dog* however, who perhaps had formerly been beaten by the *Sexton* for diſturbing the *Congregation,* cou'd be brought no further than the *Church Door,* for *there* he *hung behind,* and *tug'd* the *String,* by which his *Maſter* held him. HUNT grew angry at the *obſtinacy of his Maſtiff,* and after having *beat* him ſoundly, and let him go, and with *uplifted hands,* and *Zealous Accent,* cried, *half-weeping, Oh! what will this World come to? my very Dogs have learn'd to practice wickedneſs, and are neither contented to go to Church, or ſtay at home, Good Lord deliver us.* The *People,* pleas'd to ſee a Man ſo ſerious upon ſuch an occaſion, *laugh'd Poor* HUNT and his *Dog* into a *common Proverb.*

Q. *Whence comes* Borax, *and what are its qualities?*

A. Borax is Imported to us from *Armenia, Macedonia,* and *Cyprus,* and is twofold, either Native, or Factitious: The Native is a kind of Mineral Salt found in Silver, Braſs, and Copper-Mines; and ſcarcely known to us: The Factitious, which is commonly Sold in the Shops, is a Compoſition of Saline Bodies, and is Diuretick, Healing, and Aperitive.

Q. *Pray, can you make it appear, whether the Number of hairs on any two men's heads, are equally the ſame?*

A. No more than you can pretend to give us the Number of your own Follies.

Q. *Meſſieurs, me be de franſh Proteſtant, me come over for de Religion, and ſince me have eat de goode Angliſh Beuf and de Mutton me have no mind for to go any more on* Normandie, *for eet de Garlix, de Grenouilles, de Champignon, nor wear de wooden Shoo. Me beg Pardon for dis trouble, and pray you for to give Anſer to dis Queſtione. Suppoſe dat dere was pece and de Franſh King make Proclamatione for all his Subjects for to return in dare own Cuntre, and promis'd Liberte de Conſcience: Now de Queſtione be weder or no dey be Oblige for to Obey, and leave de Land de* Canan *for* Egype. *Meſſieurs, your Anſwer will oblige your moſt humble Serviteur* Jean de F-- eaux.

A. Dou callſt dy ſelf de franſh Proteſtant, but doſt ſeem rader to Proteſt againſt de Vodeen Shoo, and de Garlix, den againſt de Popery; and ve have great Reaſon to believe, dat de Angliſh Beuf and de Mutton hold you vaſter by de Tooths, den de Proteſtant Reliſhion, by de Art. Dervore ve hope de Queen of Britain vil ſend you to dy own Land of *Egipe* without ſtaying vor de Pece, and den dere wil be no occaſion to aniar de Queſtione.

POEMS.

FRom Albion's *Lofty Towers where Noiſe confu'd,*
Perpetual Din, *and reſtleſs* Clamours *reign:*
To Rural Solitude *I did retire,*
Where all my hours revolv'd in Balmy *Peace;*
From Toil, *from* Care, *and* Human Converſe *free,*
Except my faithful Coridon, *a Friend,*

Pregnant

Pregnant *with* Vertue, *whoſe capacious Soul*,
Sciential Knowledge, Eloquence *ſublime*,
Did comprehend with Æſculapian *Arts*,
(Support *to Mortals who're by Nature frail*)
Our Grief *was* Mutual, Mutual *were our* Joys,
And ſtricteſt Harmony *our Souls did joyn.*
Our Beauteous Fair *did both our hearts inſpire*,
With Equal Ardour, *and with* Equal Flame,
But I Indignant, *conſcious of his worth*,
Stifled my growing Love, *to* Him *reſign'd*,
(*What* Only He *deſerv'd*) *the* Charming Maid;
And Rivalſhip (*cauſe of inteſtine Jars*)
Did Knit *the* Sacred Knot *with firmer bands.*
At length! oh Dire reverſe *to all my Bliſs*,
The Generous Youth *by irreſiſtleſs Fate*,
And by his Honour'd *Parent's dread Commands*,
Was forc'd to leave the Darling *of his Breaſt*,
And theſe delightful Groves *for Lands* Remote:
Yet, tho' remov'd, ſtill your Balſamick Lays
May comfort His, *and* Our *dejected Souls*;
And heal the ſmarting Pangs, *which Abſence gives*,
Aſſwaging every Anxious *Thought, and Care*,
Chearing *the Spirits of the* Drooping *Fair*,
And Peace *reſtore to* Three, *oppreſt with* black
(Deſpair.

A. Where *Love Stupendious*, and ſuch *Shocking*
(Proofs
Of *Friendſhip*, more ſublime, ſo *Mix* their *Ties*,
And bind *Affection* in a *Triple Knot*,
With *Firmneſs Indiſſoluble* and *Strong*,
Great is the *Happineſs*, which muſt attend
Your *Joys Inceſſant*, But oh! *Greater* far
Muſt Prove the *Grief*, produc'd by *Abſence* forc'd,
Where *Souls United*, are by Int'reſt's Call,
And *Gain Attractive*, ſuddenly disjoyn'd.
But oh! That Mighty Proof of *Love Supreme*,
Which to your *Rival Friend* your *Miſtreſs* Gave,
Will *ſure* incline you to conſider well,
That *Duty* to his *Parent's Will*, and ſearch
Of ſure *Advantage*, firſt his *Abſence* wrought.
Then will you *Eaſily* your *Peace regain*,
For *Friendſhip, once ſincere*, will ſo remain,
His *Joys* are *Joys* to *You*, His *Grief* to *You* is Pain.

Gentlemen,

Q. *Whence is't, that Widows muſt be won*,
By vigorouſly puſhing on?
When Maids, that ne'er did taſt the Sin,
A Man by ſlow degrees muſt win.

A. The Maid a Proſpect hath of Days,
May give her Choice, and thence *Delays*;
But Widows having paſt their Prime,
The Value know of precious Time.

Q. *I Love*, Apollo, *and I'll tell you why*,
It is not Beauty that Attracts my Eye;
No, that Inflaming, that Puiſſant Dart,
Could never wound my fancy, leſs my Heart;
Nor is it Riſhes, no, that Courted Bait,
Too mean a Motive is t' a Scul ſo great.
Nor is it thoſe Phantaſtick Joys, which hover
About the wanton, unreclaimed Lover;
Alas! Fruition will the Cheat diſcover.
But 'tis an Active, Humble, Vertuous Mind;
Theſe are true Beauties in the Female Kind.
'Tis theſe I Love, from theſe I'll never ſtart;
And e're I'll Change my Love, I'll Change my heart.
Then, Lights of Nature, I Appeal to You,
If this Affection, be intire, and true.
If this will laſt, when crazy Time's dull Plough,
Will paint his Furrows in the Aged Brow.

Philander.

A. Vertue is Beauty, always in it's *Spring*,
Which ev'ry Day will freſh Injoyment bring;
Beyond the Reach of Malice, or the Pow'r
Of Time, with Teeth of Iron to Devour.
Increaſe of Joys, with that of Days it gives,
And when all other Beauties Dye, it Lives.
The Noble Thought then Cheriſh happy Swain,
A Bliſs you'll taſt, which others ſeek in vain.

Sacred Apollo,

Q. *As* Robert Row-well *repreſents the matter*,
Th' art grown expert of late at farting Satyr.
Now this I ask, Is't Rational to think
Thy Satyrs can be Farted, and not ſtink.
Apollo, *pray, a ſpeedy Anſwer ſend*,
And then (*by Yea and Nay*) *thou wilt befriend.*

Thine Lycaon.

See Britiſh Apollo, 101.

A. We own thy Notion, but obſerve how far
They're only meant againſt a *Stinking Tar.*

Q. *You're a Blockhead*, Apollo, *and if ever I meet*
(*you*,
By George, *if I can, I'll heartily beat you.*
You're a Dog *in a* Doublet, *and your Sons have no*
(*Manners*,
By their Toughneſs *I judge, they were all got by* Tan-
(ners.
* *With a World of* Ill-breeding, *and Satyr half blunt-*
(*ed*,
You the Widow of Ormond-ſtreet *baſely affronted:*
Had I then *been in Town, as I'm* now *come among*
(*Ye*,
I had beat up your Quarters, *and thraſh'd you to*
(Mummy;
For as I'm a Soldier, *I believe on my word*,
There's not one of you all, that can handle a Sword.
Why, ye Fools, tho' her Husband a Taylor *was known*,
She has now *Twenty Thouſand good Pounds of her*
(*own.*

* *Numb.* 82.

And

And were she a Sow, *since she's worth so much* Money,
You'd wade thro' her Dirt *to come at her* Honey.
Know then, I'm her Lover, *and since you're aware*
(on't,
You had best *hold your Tongues, and say more, if you*
(dare on't.

A. You call your self *Soldier*, indeed by your
(Bluster
You may be some *Faggot* to pass at a *Muster*,
If your *Mistress, as Taylor*, is but a *Ninth Part*
To make up the rest, sure appointed thou art;
And between you, one *Body Compleat* will be
(found,
Since she has the *Substance*, and thou hast the
(Sound;
But, methinks *Grenadier* you're a Marching too
(hard on,
Since, if she is injur'd, we must not beg Pardon.
That Innocent *Maids* love *Soft Things* is no won-
(der,
But no *Widow's* pleas'd with a Man, who knocks
(under.

Q. *A Coney is a thing, I really think,*
Was never yet, by any, seen to drink.
If there's a Reason for't, Apollo, *shew it,*
Why so much Urine always runneth through it.

A. From *Greens* they suck large Quantities of
(Juice,
Which do the same Effect, as *Drink* produce.

In last Wednesday's *Apollo*, Col. 7. L. 7. instead of *before this you*, read, *this kind before you*. L. 34. instead of *which*, read *with*. In the last Line, instead of *see Poetical Answer*, read, *see the last Poetical Answer*.

SIR,

THE Advices from Leghorne, Jan. 6th are, That a Privateer of Cagliari has brought thither seventy French Men, who were taken Prisoners in a Caper belonging to St. Malo in the Gulf of Palermo; That they have advice, that the Count de Cituentes Vice-roy of Sardinia, has put Cagliari and all other Fortified Places of that Island into a good Condition of Defence, that he causes New Levies to be made for the Service of King Charles III. That the Great Duke of Tuscany holds frequent Councils on the Present Posture of Affairs; and that the Marriage of the Cardinal de Medicis is as good as concluded. The Letters from the Hague, Feb. 15th advise, That from Switzerland they say, the New Ambassador from France was at last arriv'd at Solothurn, and had paid 15000 Pistoles towards the Pensions due to the Catholick Cantons. That the Province of Holland has come to a Resolution to raise the Lieutenants-General Albemarle and Dopff, to that of General; and that in a few Days they will proceed to the Choice of other Officers, in order to fill up the Vacancies. That the Letters from Brussels advise, That 'tis reported his Grace the Duke of Marlborough is to go to Ghent, that a strict Inquiry is to be made, in order to discover the Friends of the Enemy, and who were the Principal Persons concerned in delivering up that City to the French the beginning of the last Campaign, in order to bring them to Punishment. That his Grace and the Deputies of the States, are to make an Agreement with the Marquis Pascal, concerning the Claim of the Cannon and Mortars, left by the Elector of Bavaria when he rais'd the Siege of that City: That General grounds his Pretensions on an Ancient Privilege of the Spanish Generals; that the States insist only, that if there be any Guns or Mortars mark'd with their Arms, they are to be restored to them, as those mark'd with the Arms of England that were found in Aeth and Menin, were immediately restored to Her Majesty. That the Treaty with the Elector of Hannover for continuing his Troops in the Service of Great Britain and Holland is as good as concluded, and that there is a talk of taking [illegible] Bavarians of the Elector of Tryers into their Service. Which is all from Yours, &c.

All Persons are desir'd to Direct their Letters (Superscrib'd for the *British Apollo*) to Mr. *Carter* at the *Green Dragon* in St. *Paul's* Church-Yard, Mr. *Eckerton* at the *Rose and Crown* in *Little Britain* Booksellers, or to the Printer hereof, whether with Questions, or with Directions to become Subscribers, or for whole Sets from the Beginning, or for Books of Guards neatly bound to keep them in, at 2*s.* a piece, with all which they shall be serv'd at their Houses by our Messengers.

Note, That they, who have whole Sets, are to pay Eight Shillings and Six Pence for all to *St. Thomas's* Day except the Quarterly Book, of which Sets great part are gone, and we shall not Reprint them again, having twice reprinted them already

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